Cuimhne

Meditations

on Irish Catholic Martyrs

Youre living in the past!

How many times have I been accused of living in the past#

When did remembering start being equated with this accusation# Am I not allowed to consider what came before# Are not those who refuse to consider the past doomed to repeat it# If we dont know the past how can we be so sure it is worth repeating#

Catholics are charged by Críost to do these things in memory of Him# Our Church is built on the memory of His martyrdom, and the martyrdom of everyone who died in His name.

So why are we being constantly warned not to remember Irish Catholic Martyrs, Armenian martyrs, Assyrian Martyrs, Slavic martyrs, Latin American martyrs#

Who does forgetting all that benefit# An open question.

So lets suppose memory is a terrible notion for a moment. Lets suppose we are all as ignore-ant of before as we are told to be. Dont we still have a responsibility to do what is right#

> **"If it is true that we cannot possess knowledge of what is good in any absolute sense, it is equally true that we have an ethical duty to decide between what is better and what is worse."**
> **— Richard Kearney, Poetics of Imagining: Modern and Post-Modern**

Kearney says we have an ethical duty to decide between better and worse. That sounds possible doesnt it#

What are the options between better and worse then#

Historically, Irish Catholics have had a very clear stance on better and worse, though it remains unclear whether that remains today. Worse, we call a Tory in our language, a plunderer. All our folklore and manuscript testimony shows the ethics of countering most forms of Torying behaviour.

John Boyle Ó Reilly seems to sum up the behavior of tories perfectly here. This would be the traditional Irish Catholic view of what is considered "Worse":

> **THE TORY. Patrician, aristocrat, Tory —whatever his age or name, To the people's rights and liberties, a traitor ever the same. The natural crowd is a mob to him, their prayer a vulgar rhyme ; The free man's speech is sedition, and the [pious persons] deed a crime : Whatever the race, the law, the land, — whatever the time or throne, —The Tory is always a traitor to every class but his own.**

The attitude of Tories is summed up best in the words of the film Wall Street by Gordon Gekko, a vulture capitalist:

> **Gordon Gekko: The point is ladies and gentlemen that greed, for lack of a better word, is good. Greed is right, greed works. Greed clarifies, cuts through, and captures the essence of the evolutionary spirit. Greed, in all of its forms; greed for life, for money, for love, knowledge has marked the upward surge of mankind."**

That seems to sum up the spirit of the times.

In contrast with his description of "worse" JB Ó Reilly also offers the option

for “better”.

> DUTY OF MARTYRDOM. The highest duty that ever comes to a man is not to do a deed of prowess or win a material victory, but to endure, suffer and die for truth and freedom [remembering that to Irish Catholics, there is no freedom until women are equally free].
> JB O'REILLY WATCHWORDS

In Irish-Gaelic, freedom, saoirse is tied to wisdom. In the English speaking world, Freedom is tied to purchases, free to buy, as opposed to free to exist without strife or fear. Ó Reilly means the Irish Catholic idea of freedom, not the economic view. It is clear the economic view of freedom is quite common in todays Ireland as Brady and Kennelly recently called to our attention:

> There is now much public comment and debate on what prosperity has meant for Ireland...[a] newspaper column summed up a current attitude as follows, 'It's not who we are anymore. It's what we buy. We identify ourselves by our stuff..
> [IRISH TIMES, WHAT WE OWN IS WHO WE ARE, 4 Nollaig 2006]

> Capitalising on Culture, Competing on Difference: Innovating, Learning and Sense of Place in a Globalising Ireland, Finbarr Bradley and James J. Kennelly, 2008.

Again, we can easily contrast this phenomenon with the traditional Irish Catholic values from our manuscripts and Gaelchultúr:

> Tell him, let him be merciful, just, impartial, conscientious, firm, generous, hospitable, honourable, stable, beneficent, capable, honest, well-spoken, steady, true-judging. Audacht Morainn, translated by

Fergus Ó Kelly

When people say I am living in the past, do they mean I am valuing those virtues instead of the other# It surely seems like that.

It seems as though no one is willing to say those are the only two options left. It also seems like they dont want anyone to know how long only the one option has been allowed, the worse option.

In this essay, we will be looking primarily at righteous people martyred in Ireland between the 1500s and 1800s. I have argued conclusively elsewhere that this particular round of martyrdoms has its roots as far back as 495 as one body of murders. Its been left til now to conclude that for some reason.

So lets start with the 1500s in the periods we might call the Anglican Genocide of Ireland or more conventionally, meaning English, the Plantation of Leinster and the Plantation of Munster leading to the Plantation of Ulster at the turn of the 1600s.

> Thankfully, Queen Victorias Treasury Department already admitted it was Genocide Categorically, so I dont even have to make a case for it. We simply take Mr. Carew at his word.
>
> Admission of Elizabeth I Genocide in Victoria's Crown's Words
> Lambeth Palace Calendar of the Carew Manuscripts: 1575-1588 (Published by the Authority of the Lords Commisioners of Her Majesty's Treasury, London, 1868) “Throughout the papers of Carew there are to be found repeated... enactments for obliterating from the face of [Occupied] Ireland all traces, accidental or otherwise, of [Gaelic] characteristics.

> **The land was in all respects to be remodelled, volens nolens [willing or unwilling], upon an English platform, so far at least as it was possible... ... [forced] to assume the dress, manners, deportment, religion, and policy of its superior [Illegal Usurper of Sovereignty]... ...Its Deputy [Peerage of [Occupied] Ireland, still existent] was to be the alter idem [second self] of English royalty; its council board the counterpart in its constitution and its authority of the council board in England [Irish County councils]...**

Douglas Hyde, as cited in Kennelly and Bradley, seemed fully aware of the effects of all this erasure.

> **...far more important than politics...[First President of Ireland Douglas] Hyde's only 'Irish Question' dealt with the language, not with the relationship between [Occupied] Ireland and the empire. A lucid contemporary account...by an English journalist[S. Brooks, The New Ireland, 1907]:**
>
> > **''[Douglas Hyde] has discovered and proclaimed a great truth -- the truth that [Occupied] Ireland is ceasing to be Irish. That is no paradox. The nineteenth century [and 18th, 17th, 16th, 15th, 14th, 13th , 12th, 11th, 10th, 9th] crushed out of the Irish people [left in Ireland after Genocide] nearly all the characteristics that made them a distinctive entity. It found them Irish, it left them Imitation English. It destroyed their language[s], their pasttimes, their music, their special social atmosphere. One by one the links that bound them to their past were snapped.'''**
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> > **Capitalising on Culture, Competing on Difference: Innovating, Learning and Sense of Place in a Globalising Ireland, Finbarr Bradley and James J. Kennelly, 2008.**

Bradley and Kennelly are quite incisive in their economic analysis, showing that foreign ownership in business is more than comparable to the "absentee landlordism" of the genocidal past:

> **Almost 90 percent of Irish exports derive from foreign-owned firms.... Capitalising on Culture, Competing on Difference: Innovating, Learning and Sense of Place in a Globalising Ireland, Finbarr Bradley and James J. Kennelly, 2008**

The contemporary news accounts seem perfectly content to take economic health as synonymous with the health of the Nation of Ireland. That one statistic from 2008 shows the health of the so-called Irish economy to actually be at odds with the economic health. All the real value is sent somewhere else.

When we combine that stat with this one, increased debt and rising housing prices, you can detect a trend which can only affect the Ethnic Irish Catholics adversely.

> **[Occupied] Ireland's debt per capita has increased rapidly in recent years so that today [2008], apart from Luxembourg, [Occupied] Ireland is the most indebted Eurozone member, both relative to national income and on a per capita basis...house prices increasing dramatically from 2000 until 2007.**
> **Capitalising on Culture, Competing on Difference: Innovating, Learning and Sense of Place in a Globalising Ireland, Finbarr Bradley and James J. Kennelly, 2008.**

So, if you do know your history, you can already see it is poised to repeat itself. If you dont care, you are probably poised to profit on what happens next.

Taking just my maternal grandmothers Ó Kieffe line, lets position my family into the dead people count first.

> **Caomh, Son of Fionguine, who was killed in battle August 16 908 A.D [the Viking Wars]**

That is the person from whom the Ó Caoimh family takes our modern name, a Martyred Chieftain protecting Irish Catholics from the Viking terror, as a poem from the time describes it.

THE VIKING TERROR

Bitter is the wind to-night,
It tosses the ocean's white hair :
To-night I fear not the fierce warriors of Norway
Coursing on the Irish Sea.

Aodh Ó Caoimh, from the same family was killed at the battle of Clontarf in 1014, another martyred Chieftain protecting Irish Catholics from Norse and Danish invaders. Why is my caring about my Warrior Saint ancestors almost universally laughed at whilst we have a regime still in power from the same century 1066# Who is living in the past#

What most books of Irish Catholic martyrs fail to do is blame the Catholic Norsemen Normans for Martyring the Irish Catholics in the Norman Invasion which projects to be called The Irish Crusade for many reasons.

The first blockage to this understanding is their inside operatives in Ireland such as the Ó Briens rewriting the history to prop up their illegitimate

claims to nobility in Irish terms, while they cosied up to the Norman cousins of the Vikings they supposedly defeated. The real impact of all that on Ireland was the erasure of the Native Irish Catholic church, with its own Canon Law and Ecclesiology. There are many analogues in the world today The Bulgarian Orthodox, The Maronite Catholics, etc. Its not difficult to understand the loss.

> **The one modern historian who seems most aware of the Genocide of the Native Irish Church is Maurice Lenihan History of Limerick, Duffy, Dublin, 1884, p.34.**
>
> **We know of 2229 [PreNorman Native] Irish Saints, even not counting their companions, of whom 300 preached the gospel in foreign countries, not counting their companions. Of these 529 were holy abbots; 330 were bishops and martyrs, and numberless holy bishops; 31 archbishops of Armagh were saints; 21 of whom immediately succeeded each other; 990 Irish monks were martyred by the Danes in the monastery of Benchear; 1200 Irish monks were martyred by the Danes together with their abbot Abel; 777 Irishmen martyrs in England; and only one, St. Odronus, Proto martyr, was martyred in Ireland by the Irish. 23 English saints received their studies and education in Ireland; 3000 others have studied in Ireland; ...Innumerable were the Italians, French, in short from all nations who had recourse to Ireland in order to perfect themselves in their studies, and the knowledge of the scriptures; so that it might well be doubted whether Ireland acquired more glory from the great number of saints it sent abroad in order to teach and preach the gospel to foreign nations, or from the great number of foreigners who resorted to Ireland in order to be perfected in all manner of literature and knowledge.**

The Roman Catholic propagandists of the time say our Native Irish Church was barbaric. But that is not how it is generally remembered when we consider what Lenihan says there about the land of Saints and Scholars.

So before we go any further with that analysis and the removal of all that Lenihan just described, lets fast forward to world war two and what happened less long ago to Catholics dominated by Saxons, so Archbishop Gallagher doesnt get too angry as we point out the differences between the Ecclesiological Supremacy of Cashel and Gaelic Armagh and Rome over the earlier centuries. Because it is clear the later martyrs of the 1500s to the 1800s were inspired by the earlier church and her languages Hiberno-Latin and Gaelic both as well as the Eastern Patristics who form the basis of the pre-Scholastic theology of Rome, as the sermons of Bishop Ó Gallagher of Raphoe re-affirm in the same martyr period we are discussing.

First, lets hear what Catholic.com says about the persecution under the Nazis in the 20th century.

> **Catholic Martyrs of the [Nazi] Holocaust https://www.catholic.com MATTHEW E. BUNSON • 11/1/2008 The truth is many thousands of Catholic men, women, and children died in concentration camps, SS and Gestapo torture chambers, or in fields and villages across Europe for the "crime" of proclaiming the truth to one of the most evil regimes in human history…. ...what many people don't know is that the Church itself was a target of the Nazis. On June 6, 1941, Martin Bormann, head of the Nazi Party Chancellery, private secretary to Adolf Hitler, and one of the most powerful figures in the Third Reich, issued a secret decree for all Gauleiters (or regional party leaders) of the Reich regarding the true intentions of the Nazi regime toward the Christian churches. More and more the people must be separated from the churches and their organs the pastors . . . Just as the**

deleterious influences of astrologers, seers and other fakers are eliminated and suppressed by the State, so must the possibility of church influence also be totally removed . . . Not until this has happened, does the state leadership have influence on the individual citizens. Not until then are the people and Reich secure in their existence for all time. … In February 1933, Hermann Göring banned all Catholic newspapers in Cologne on the claim that Catholics were illegally engaging in politics. The ban was lifted soon after, but Catholics had been sent a message. A short time later, thugs from the Sturmabteilung (SA), the Brownshirts, stormed a gathering of the Christian trade unions and the Catholic Center Party and brutalized many of those in attendance… … Hundreds of priests were arrested for speaking out against the anti-democratic changes and the persecution of Jews. Thousands of members of the Catholic Center Party were in jails or concentration camps… … The Nazi Party's overarching policy was described by the term Gleichschaltung, denoting the effort to bring all German culture, religious practice, politics, and even daily life into strict conformity with Nazi ideology. It was a policy of total control of thought, belief, and practice and entailed the systematic eradication of all anti-Nazi elements in the country. The effort to control the churches was termed the Kirchenkampf (the war against the church), although Catholics were not attacked on the legal basis of their Catholicism. Rather, Catholics who opposed the Nazis were arrested and murdered for "crimes" against the state.

One such prominent Catholic victim was the president of Catholic Action in Germany, Erich Klausener. The devout Catholic German delivered a speech in June 1934 against the regime at the Catholic Congress in Berlin. He was shot to death in his office on June 30,

> during the so-called Night of the Long Knives … …At the start of 1933, there were over 400 daily Catholic newspapers in Germany. By 1935, there were none. Over the succeeding years, the surviving Catholic periodicals and the diocesan papers slowly ended publication. In 1941, the Nazis shut down the remaining diocesan weekly papers and Catholic journals…. …By the end of the 12-year reign of Adolf Hitler in 1945, tens of millions of Catholics had died as soldiers, in forced labor, as civilian casualties in the fighting, or as victims in the gas chambers. Catholic churches, cathedrals, monasteries, convents, schools, universities, and monuments lay in ruins…. …the 2,720 clergy sent to Dachau, 2,579 were Catholic priests, along with uncertain numbers of seminarians and lay brothers. Most were Polish priests, 1,748 in all; there were also 411 German priests. Of the 1,034 priests who died in the camp, 868 were Polish. The priests were housed in a special "priest block" and were targeted for especially brutal treatment by the SS guards. It is estimated that at least 3,000 other Polish priests were sent to other concentration camps, including Auschwitz, while priests from across Europe were condemned to death and labor camps: 300 priests died at Sachsenhausen, 780 at Mauthausen, and 5,000 at Buchenwald. These numbers do not include the priests who were murdered en route to the camps or who died from diseases and exhaustion in the inhuman cattle cars used to transport victims….

Since I am not qualified as a human being to comment on these kinds of brutalities, lets just jump into the topic as discussed by Fr. Bourke in Introduction to Sermons in Irish-Gaelic by the Most Reverend James Ó Gallagher, Bishop of Raphoe

> [A]….powerful element, at once of enterprise and hostility, was excited anew in the breast of every Briton, namely, love of [sordid] gain—love

of acquiring new lands and increased territorial possessions, together with an ill-regulated desire for power, for plunder, and self-indulgence.

Ireland, so long, secure from the attacks of the legions of Imperial Rome...now quite near to Britain, was no longer secure from aggression. This island was a territory in which at that time religious hate, love of land and uncontrolled power could be satisfied to the fullest extent by those who sought a field to exercise these favorite failings.

Under the influence of a hostile spirit, rendered delirious by religious mania, and insensible to every emotion that ennobles human nature, the Penal Laws, during the reigns of Henry VIII, Elizabeth, James I, Charles, Cromwell, and Anne, were enacted. In the same demonic spirit, as Mr. Froude shows (History of England vol. c., p 509) were carried on the wars which devastated [Deas Mhumhain] and the principalities of Ó Neill and Ó Donnell, the territories of Ó Rourke, MacGuire, MacMahon, and Ó Dogherty.

The...Penal Laws uprooted and almost complete destroyed Catholicism in England ; it ruined, exiled or destroyed the Catholics of the Pale—the English settlement in [Occupied] Ireland
[see ' The Troubles of our Catholic Forefathers, Related by Themselves,' edited by John Morris, priest of the Society of Jesus—London, Burns, and Oates. 'Sufferings of the Irish Catholics', by the Most Rev. Dr. Moran, Bishop of Ossory]...

wikipedia: St. Józef Kowalski (13 March 1911 – 4 July 1942) was a Polish Roman Catholic priest from the Salesian Society murdered at the

Auschwitz concentration camp during World War II.[1] He was beatified in Warsaw on 13 June 1999. Józef Kowalski was born in Siedliska (partitioned Poland) on 13 March 1911 to Wojciech and Zofia Borowiec, the seventh of their nine children. He was ordained a priest on 29 May 1938 in Kraków as member of the Salesian Religious Society, and took up a post of secretary to the Salesian provincial. During the German occupation of Poland the Salesians continued their educational work. The Gestapo arrested Kowalski on 23 May 1941, along with eleven other Salesians who worked in Kraków. They were taken to Montelupich Prison and tortured. Kowalski was sent to Auschwitz concentration camp on 26 June 1941 (prisoner number 17,350 or 17,950).There, he ministered secretly to his fellow prisoners in Block 25, and attempted to strengthen their will to survive day-to-day life in the camp. He absolved condemned victims, usually in secret, but at least once in front of everyone at the moment of mass execution. He was known at Auschwitz simply as Father Józef. At one roll call, he was ordered by Blockführer Gerhard Palitzsch to trample upon his rosary when he was discovered with it. Kowalski refused. As punishment, he was assigned to a penal company. In his last letter to his parents, Józef wrote: Do not worry about me; I am in God's hands. I want to assure you that I feel His help at every step.

Despite the present situation, I am happy and completely at peace. On 3 July 1942 he was mocked, ridiculed and severely beaten by the guards for being a priest. The same night, his oppressors pulled him out of his barracks, gravely beat him outside and possibly drowned him. Kowalski's body was found the next day and burned with others. He was 31 years of age....

Father Peter O'Higgins OP, Prior of the Dominican monastery of Naas, hanged under orders from Sir Charles Coote, despite O'Higgins' well-documented efforts to protect local Protestant civilians from sectarian violence during the English Parliamentarian rebellion of 1641, at Dublin on 23 March 1642. Wikip

In 1579 Thady Daly, a Franciscan of the convent of Askeaton, was executed in Limerick for the faith. Edmond Donnelly, of the Society of Jesus, a native of Limerick, after suffering different torments, was hanged and quar tered in Cork.

The martyrdom of the holy Bishop of Mayo, Patrick Hely, and his companion, Father O'Rourke, occurred in this year at Limerick by the order of the Deputy, soon after his visit." Pope Gregory had earnestly recommended Father Patrick Hely to his flock in Ireland, on account of his "incredible zeal," and had him consecrated Bishop of Mayo.

Dr. Patrick O'Hely, who thus suffered with Father Cornelius O'Rourke, and another whose name is not mentioned, was, as I have stated, bishop of Mayo; both martyrs were of the Franciscan order. They were hanged upon a tree, and their bodies remained suspended for fourteen days, to be used as targets by the soldiery.

wikipediaThe nickname "Croppy" was used in 18th-century Ireland in reference to the cropped hair worn by Irish nationalists who were opposed to the wearing of powdered periwigs closely associated with members of the Protestant Ascendancy. ... 1798 against British rule in

Ireland, many United Irishmen rebels wore cropped hair, which led the Dublin Castle administration and government forces (in particular the militia and yeomanry) to frequently arrest anyone wearing the hairstyle as a suspected rebel. A form of torture known as pitchcapping was specifically invented to use on "croppies". wikipedia Pitchcapping is a form of torture which involves pouring hot pitch or tar (mainly used at the time for water-proofing seams in the sides of ships and boats) into a conical paper cap and forcing it onto an individual's head, which is then allowed to cool before being rapidly removed. Typically, victims of pitchcapping suffer loss of skin and tissue around their head....Society of United Irishmen member Myles Byrne described pitchcapping in his memoirs: ''Flogging, half hanging, picketing, were mild tortures in comparison of the pitch caps that were applied to the heads of those who happened to wear their hair short, called croppies; the head being completely singed, a cap made of strong linen well imbued with boiling pitch was so closely put on that it could not be taken off without bringing off a part of the skin and flesh from the head : in many instances the tortured victim had one of his ears cut off ..."

Wikipedia: The [Lesser Potato Genocide] of 1740–1741 (Irish: Bliain an Áir, meaning the Year of Slaughter) in the Kingdom of Ireland, is estimated to have killed between 13% and 20% of the 1740 population of 2.4 million people

...[It] was not until 1563 that a comprehensive settlement of [Laois and Offaly] took place. This revamped colony differed slightly from its failed predecessor in that it included grants of land to select and amiable Gaelic tenants [indigenous people]. Aside from the obvious

strategic purpose, the colony was now to serve a reforming or exemplary function whereby the native population were to be introduced to the benefits of English 'civility.' The hope was to draw Gaelic Irish to 'civility' by allowing them to participate in a 'model' English colony. To guarantee this societal transformation, all the settlers, including the Gaelic Irish, were to adhere to a strict set of conditions which required them to use English language, dress and customs, and not to make use of the Gaelic brehon law system or to maintain Gaelic military men… …the majority of the English grantees were in fact the very soldiers who had been serving in the area, and who had already acquired a reputation for brutality and greed amongst the native population. This brutality and greed was officially sanctioned, as Lord Deputy Sussex increasingly resorted to the use of martial law. This form of régime was cost-effective because the commissioners were licensed to collect the profits of their work. Commissions of martial law 'legally' entitled the bearer to a third of the moveable goods and possessions of the dead 'traitors.' According to David Edwards11, "this acted as an incentive to slaughter: the more 'suspected traitors' the commissioners killed, the more traitors' goods they and their followers received…

The last wild wolf in Ireland is said to have been killed in 1786, three hundred years after they were believed to have been wiped out in England and a century after their disappearance in Scotland. A Captain Edward Piers was leased land over a five-year period in Dunboyne, County Meath on the condition that he kill fourteen wolves and 60 foxes. In the 1690s Rory Carragh was hired to kill the last two wolves in one part of Ulster and was equipped with a boy and two wolf dogs. The last reliable observation of a wolf in Ireland comes

from County Carlow when a wolf was hunted down and killed near Mount Leinster for killing sheep in 1786.4

The day after the battle one of Brohill's officers known as “Butcher Maxwell” burnt the old church in Dromtarriffe. Within, we are told, 400 persons perished. He also did likewise to Kilcorney Church, which then stood at Reardons or the old Chapel cross.

The number killed, during and after the battle, were very great, as Brohill was afterwards known as the “Butcher of Knockbrack” Limerick surrendered on October 23rd, and the great Bishop McMahon was executed. Incidentally this was the last conventional battle of that great civil [sic] war, began by Rory O' Moore and Sir Phelim O'Neill in 1641 and continued until 1652.

O Christ, come to me ! With my son take my soul quickly ! great Mary, Mother of God's Son, What shall I do without my son ? For Thy Son my spirit and sense are killed. 1 am become a crazy woman for my son. After the piteous slaughter My heart is a clot of blood From this day till Doom.

-The mothers lament at the slaughter of innocents. Sengoidelg.

‘They fell upon the Bishop and they mangled him with many a wound’ - 420 years ago Bishop Redmond O’Gallagher was murdered by Henry Docwra’s men outside Derry

Four hundred and twenty years ago, as the Nine Years’ War raged,

Redmond O'Gallagher, was murdered by English soldiers outside Derry. The Raphoe-born bishop, a confidant and counsellor to Red Hugh O'Donnell and 'The Great' Hugh O'Neill, was a notable scalp for Elizabeth I and her henchmen.

His murder, on Ash Wednesday, 1601, deprived Gaelic society in the territories of Inis Eógain, Tir Chonail, Oireacht-Ui-Chathain, Cianacht and Tír Eoghain, of a temporal, as well as a spiritual, leader. Derry was left without a Catholic bishop for 119 years after his death.

The atrocity occurred a year after Henry Docwra sailed up the Foyle and, as the Annals of the Four Masters (AFM) record 'tore down the monastery and cathedral, and destroyed all the ecclesiastical edifices in the town, and erected houses and apartments of them'. It was no time to be a counter-reformation cleric in communication, not only with, the rebellious O'Neill and O'Donnell, but their allies in Spain and Rome.

The bishop famously harboured several Spaniards who had been shipwrecked with the Armada in 1588, a few years before the Nine Years' War erupted. Francisco de Cuéllar , a sea captain, who ran aground off Sligo, identified O'Gallagher as an 'honourable man' in his autobiographical, 'Captain Cuellar's Adventures in Connacht and Ulster,' written in Antwerp, in 1589.

Cuéllar met O'Gallagher at Ó Catháin's Castle, probably the ruined fortification that can still be located by the River Roe in Limavady.

The sailor, believed by historian Rafael M. Girón Pascual to have been born in Valladolid - the final resting place of Red Hugh as it happens - had made his way to Ó Catháin's country with the help of the native Irish. He was hospitably received by the prelate. Cuéllar reports: "This bishop was a very

good Christian, and went about in the garb of a savage for concealment, and I assure you I could not restrain tears when I approached him to kiss his hand. He had twelve Spaniards with him for the purpose of passing them over to Scotland, and he was much delighted at my arrival, all the more so when the soldiers told him that I was a captain.

"He treated me with every kindness that he could for the six days I was with him, and gave orders that a boat should come to take us over to Scotland, which is usually done in two days. He gave us provisions for the voyage and said Mass to us in the castle and spoke with me about some things concerning the loss of the kingdom, and how His Majesty had assisted them; and that he should come to Spain as soon as possible after my arrival in Scotland, where he advised me to live with much patience, as in general they were all Lutherans and very few Catholics. The bishop was called Don Reimundo Termi…an honourable just man. God keep him in His hands and preserve him from his enemies."

Cuéllar noted how the 'English kept [O'Gallagher] in banishment and retirement' at Limavady. There is no doubt the persecution had escalated significantly by 1601.

The late historian Ciarán J. Devlin, in 'The Making of Medieval Derry,' tells us that in the spring of 1601, O'Gallagher was possibly in Fahan. He quotes State Papers which declare that 'over against Inch in O'Dogherty's country is a castle and church called the Fanne [Fahan] but broke down since our arrival. Here dwells the Bishop O'Galthar'.

A harried figure the bishop was eventually run down by the English outside Derry on March 7, 1601.

The Ó Cléirigh scribes who wrote the AFM in Donegal in the 1600s, record it thus: "Redmond O'Gallagher, Bishop of Derry, was killed by the English in Oireacht-Ui-Chathain." He was reputedly 80 years old.

Dr. John Lynch, in his 'Cambrensis Eversus', written in 1662, writes that he had been abandoned by Niall Garbh Ó Domhnaill who had sided with the English against his own kinsman Red Hugh.

"Henry Docwra, with the Lough Foyle garrison, got on his track and at last seized him in Cumalia, a remote area about a mile from Derry on the road that leads to Strabane, where there was a parochial church. A short time before the bishop had learned the arrangements the enemy had made for getting hold of him, and had in consequence hid himself in a bog, winter though it was; but the bitter cold and his enfeebled old age compelled him to slip into a house at the dead of night."

Lynch explains that everyone in the house fled apart from O'Gallagher who was too old and tried to hide among sheaves of corn.

"The enemy having got up to the house, and having laid hold on a woman and boy, slaughtered them both, and went away. The people of the place then went into the house and asked was there anyone there still alive. The bishop from his hiding-place answered that he was still alive.

"One of the army servants of the enemy, who was lurking close by, overhearing the voice, hurries off to his party with his utmost speed, urges them to come back, which they do without delay, fall upon the Bishop, thus taken by surprise, mangle him with many a wound and leave him lifeless."

Lynch is quoted at length in 'The Martyred Bishop of Derry', which was written by one of O'Gallagher's successors, the Killea-born, Bishop of Derry, John Keys O'Doherty, at the turn of the 20th century. ...
For the record the Diocese of Derry states that, "In 1601 the bishop of the diocese, Redmond O'Gallagher, was slain by the English near Claudy."

Wherever he was killed the English were relieved to have rid themselves of a thorn in their side. John Bolles (Bowles), was a commander of Docrwa's garrison at Dunnalong. He wrote to Elizabeth I's Secretary of State Robert Cecil providing details.

[The ruins of St. Brecan's Chapel in St. Columb's Park. A chapel is believed to have been located on the site from the sixth century. Bishop Redmond O'Gallagher is credited with rebuilding the church in the late 1500s.]

"The Bishop of the Derry (who is said to be the chief contriver of this general defection and combination with the Spaniards, and hath himself been thrice to Rome and Spain to negotiate), God gave into my hand upon Ash Wednesday at night, but, before I could come to him, the soldiers had slain him. We got there about 80 lean cows, and burned many more in the houses, besides sheep, goats, and corn, and slew betwixt eighty and one hundred persons. This was in O'Cahan's country, and his people, being gathered in small numbers together, fought with us for the marching of five miles, but so coldly that in all that time they killed but one of our me, and hurt five."

Derry and the 1641 rebellion
Bolles' correspondence is quoted in Devlin who relates how England's persecution of O'Gallagher persisted beyond his death on March 7, 1601. The Lord Deputy Mountjoy received correspondence from Derry about what Devlin believes may have been the desecration of O'Gallagher's Funeral Mass.

"Lord Deputy Mountjoy wrote to Cecil at the end of March 1601 from Drogheda enclosing an extract from a letter that had just come from Derry with the news that the 'garrisons of Derry hath slain (at a Mass, as is said)

the Prior of Derry and twenty of the principal priests of Ulster in a church'. The only possible explanation for such an assembly at such a time, surely, is that they had gathered to bury the leading churchman of the country, and that, aware of this, Bolles or some such had returned to ambush the funeral," Devlin muses.

There followed a very dark period as the English colonial project was turbo-charged in Ulster which had hitherto been one of the last major reboubts of Gaelic civilisation in Ireland. Little over a year later O'Donnell was buried in Valladolid, after either being poisoned by the English agent James Blake or succumbing to illness in Simancas castle. In 1603 the insurgency was over and by 1607 the leaders, including O'Neill left Rathmullan for Europe. This had a profound impact on the ecclesiastical history of the city.

Devlin writes: "The Plantation of Ulster from 1609 onward dispossessed all native leadership, political or ecclesiastical, and with the wars of the 17th century and the Penal Laws of the 18th the diocese entered its own 'Dark Ages'." Devlin notes the Irish were forced to live outside town precincts and that this is how the many 'Irishtowns' in Irish cities got their names.

"The atmosphere in the city of Derry was especially unsympathetic. Priests were discouraged, particularly those educated in continental seminaries, and bishops were forbidden. In fact, the diocese lacked a bishop for 119 years after the martyrdom of Réamann Ó Gallachair in 1601, a period when vicars apostolic ran affairs." Traces of O'Gallagher remain. He rebuilt the St. Brecan's church in the late 1500s. Its ruin can still be seen today in St. Columb's Park. Equally, the ruins of the Ó Catháin's Castle where he likely provided refuge for Cuéllar and his compatriots in the late 1580s is detectable yet on the banks of the River Roe.

https://www.derryjournal.com/heritage-and-retro/heritage/they-fell-upon-the-bishop-and-they-mangled-him-with-many-a-wound-420-years-ago-bishop-redmond-ogallagher-was-murdered-by-henry-docwras-men-outside-derry-3237823

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Malachy Ó Kelly

Malachy Ó Caollaidhe, also known as Malachy Queally, Malachias Quælly, O'Queely or O'Quechly (died 1645) was an Irish Roman Catholic Archbishop of Tuam. He was called by Irish writers Maelseachlainn Ua Cadhla, by John Colgan Queleus, and by Thomas Carte, O'Kelly.[1]

Malachy Ó Caollaidhe was born in the barony of Corcomroe in County Clare...Ó Caollaidhe became a student at the College of Navarre in Paris, and there graduated with a Doctorate of Divinity. He was professor of philosophy at the Sorbonne for a time. He returned to Ireland and was appointed the vicar-apostolic of Killaloe by a papal brief on 30 August 1619. Following the death of Florence Conroy, he was appointed the archbishop of Tuam on 28 June 1630 and consecrated at Galway on 10 October 1630 by Thomas Walsh, archbishop of Cashel, with Richard Arthur, bishop of Limerick, and Boetius Egan, bishop of Elphin, serving as co-consecrators.

In 1631 he presided at a council held at Galway to enforce the decrees of the council of Trent in Ireland. He caused the ancient wooden figure of St. Mac Dara in the church of Cruachmic Dara, County Galway, to be buried on the island, probably in consequence of some superstitious proceedings to which it had given rise. He went into hiding for several months in 1634 when the state wished to investigate charges of him having ordained priests.[2]

His work in Tuam provoked a complaint from Richard Boyle, the Church of Ireland archbishop of Tuam, in 1641.[3] Queally attended the national synod of 1643, by which the Catholic Confederation was organized, and its assembly at Kilkenny in 1645. He was elected to the Supreme Council, and later was appointed President of Connaught. The Papal Nuncio Giovanni Battista Rinuccini planned to meet him and Heber MacMahon upon his

arrival in 1645 but he died before this could occur: Pope Innocent X had recommended him by letter to Rinuccini as a man to be trusted.

Archbishop Ó Caollaidhe visited the Aran islands and wrote an account of his trip.

During the Irish Confederate Wars, he raised a body of fighting men in Galway and Mayo, and joined the forces of Sir James Dillon, near Ballysadare, County Sligo. They aimed to recover Sligo from the Scottish Covenanters.[3] On Sunday, 26 October 1645, Viscount Taafe and Dillon dined with Queally, and while they were dining the Irish forces were attacked by Sir Charles Coote, Sir William Cole, and Sir Francis Hamilton, and put to flight. The archbishop's secretary, Tadhg O'Connell, was killed trying to save his master, and the archbishop himself was first wounded by a pistol-shot, and then cut down. The Earl of Glamorgan's agreement with the Confederate Catholics and a letter from Charles I of England were found in his pocket. The English Parliament published the correspondence to prejudice both parties, Catholic and royalist.

Walter Lynch on the Irish side gave £30 for his body, which was carried to Tuam. It was reburied some time later by Brigit, Lady Athenry, but the tomb is no longer known. Dr. Edmund Meara wrote an epitaph for him in Latin verse, but failed to discover his burial-place.[1]

wikipedia

Laughlin O'Laverty, secular priest; hanged, Derry.
Lewis O'Laverty, priest, hanged, drawn, and quartered, 1615.

106. LAUGHLIN O'LAVERTY; put to death, 1615, in Derry, with Nos. 117-121. (O'Reilly, 183.)

117, 118, 119, 120, 121. BRIAN O'NEILL, ART O'NEILL, RORY O'KANE, GODFREY O'KANE, and ALEXANDER Mac SORLEY; hanged at Derry, 1615. (O'Reilly, 183.)
Major Myles O'Reilly, entitled *Memorials of those who Suffered for the Catholic Faith in Ireland* (London: Burns & Oates & Co., 1868).

https://www.deprocessumartyriali.com/p/blog-page_76.html

IN the Abbey of the Blessed Virgin Mary of Assaroe in the Co. Donegal, the Abbot, Eugene O'Gallagher and Bernard O'Trevir, his Prior, and the other monks to the number of thirty, lived according to their rule, undisturbed from the first erection of the abbey till some years after the suppression of nearly all the other monasteries, while the power of O'Neill and O'Donnell lasted.

But when they fled across the sea the monks too were forced to fly, and when they died at Rome in 1609, the English took occasion to seize on their vast domains and possessions, threw down the monastery, and drove out the monks.

The venerable Eugene O'Gallagher who happened to be away from his monastery,

was slain by the aforesaid enemies through hatred of the faith.

So too, Bernard O'Trevir, one of his monks, when flying from his persecutors,

was slain near the monastery in the year 1606, in the same year and month as the Abbot, but not on the same day, and entered heaven wearing a martyr's crown.

https://www.mixcloud.com/ourmartyrspodcast/82-eugene-ogallagher-bernard-otrevir-ocist/?play=fb

JOHN O'FLAVERTY [O'Laverty], Prior of Coleraine; slain, 1647. (Murphy, 862.) Eóghan Ó Flaithbertaigh

1896 work Our Martyrs by Father Denis Murphy S.J.

https://www.deprocessumartyriali.com/p/blog-page_76.html

Irish Dominicans killed during the Penal Days

CHRONOLOGICAL LIST OF IRISH DOMINICANS EXECUTED UNDER THE PENAL LAWS

The massacres of the communities of Derry and Coleraine rank as the worst events. These massacres are not accurately dated and are surmised to have been in the immediate aftermath of the Flight of the Earls (14th of September, 1607). The date is somewhat symbolic in that the 14th of September is the feast of the Holy Cross – the main feast of the Irish Province of the Order of Friars Preachers. Sligo and Tralee bear the name as too did the convents of Dublin, Waterford and Limerick. Today these houses celebrate the feast of Saint Saviour on the 6th of August, the feast of the Transfiguration.Originally the feast of the Holy Cross was believed to have been the patronage of the Province.

Felix O'Connor, one of the later martyrs was Prior of Sligo but would not, naturally, have been buried in the cloister above. He died in prison in Dublin in 1689.

The period covers the seventeenth century; the most virulent persecution of Catholics and Protestant Dissenters in the United Kingdom. Apart from the massacres at Derry and Coleraine most of the events recorded took place during the reign of Charles the First and the later Cromwellian Conquest of Ireland. After the death of Cromwell and the restoration of the British monarchy all recorded deaths happened in prison and not by public execution.

EXECUTIONS IN THE REIGN OF ELIZABETH I (1558)

fr. Peter O'Ferge & 20 companions, O.P. - in Derry; stone and massacred c.1600

fr. The entire community of 32 friars, O.P. - in Colraine hanged c.1600

2 unnamed priest and 7 novices thrown overboard off Clare during deportation, 1602

EXECUTIONS IN THE REIGN OF JAMES STUART (1603)

Mr. John Burke, T.O.S.D., lay Dominican, hanged in Limerick in 1606

fr. William O'Luin, O.P. – priest in Derry hanged in 1607

fr. John O'Luin, O.P. – priest in Derry hanged in 1607

fr. Donagh O'Luin, O.P. - Prior of Derry, hanged in 1608

fr. William MacGollen, O.P. – priest in Coleraine hanged in 1614

fr. Arthur MacGeohegan, O.P. – priest hanged in 1633

EXECUTIONS IN THE REIGN OF CHARLES STUART (1625)

fr. Peter O'Higgins, O.P. - Prior of Naas, hanged in 1641

fr. Raymond Keogh, O.P. - Prior of Roscommon, hanged in 1642

fr. Cormac MacEgan, O.P. - laybrother, hanged in 1642

fr. Richard Barry, O.P. - Prior of Cashel, executed in 1647

fr. John O'Flaverty, O.P. - Prior of Coleraine, executed in 1647

Ms. Margaret of Cashel, T.O.S.D., lay Dominican, slain in 1647

fr. David Fox, O.P. - laybrother in Killmallock, hanged in 1648

fr. Donald O'Neaghten, O.P. - laybrother in Roscommon, hanged in 1648

fr. Gerald Fitzgerald, O.P. - priest in Killmallock, hanged in 1648

fr. James O'Reilly, O.P. - priest in Waterford, hanged in 1648

EXECUTIONS IN THE TIME OF OLIVER CROMWELL (1649, Lord Protector 1653)

fr. Peter Costello, O.P. - Prior of Strade, executed in 1649

fr. Richard Overton, O.P. - sub-Prior of Athy, beheaded in 1649

fr. Stephen Petit, O.P. - Prior of Mullingar, executed in 1649

fr. William Lynch, O.P. - priest in Strade, executed in 1649

fr. Dominick Dillon, O.P. - Prior of Urlar, beheaded in 1649

fr. Myles McGrath, O.P. - hanged in Clonmel in 1650

fr. Ambrose Aeneas O'Cahill, O.P. - priest in Cork, beheaded in 1651

fr. James Moran, O.P. - laybrother executed in 1651

fr. James Woulf, O.P. - priest in Limerick, hanged in 1651

fr. Terence Albert O'Brien, O.P. - Bishop of Emly, hanged in 1651

fr. Vincent Gerard Dillon, O.P. - priest in Athenry, died in prison in 1651

fr. Thomas O'Higgins, O.P. - priest in Clonmel, hanged in 1651

fr. William O'Connor, O.P. - priest in Clonmel, hanged in 1651

fr. Donatus 'Niger' Duff, O.P. - laybrother executed in 1651

fr. Edmund O'Beirne, O.P. - priest of Roscommon, beheaded in 1651

fr. Laurence O'Ferral, O.P. - Prior of Longford, hanged in 1651

fr. Bernard O'Ferral, O.P. - priest in Longford, hanged in 1651

fr. Stephen Petit, O.P. – priest in Athenry hanged in 1651 (same name as Mullingar man in 1649)

fr. John Collins, O.P. – priest in Limerick, hanged in 1614

fr. John O'Quillen, O.P. - priest in Athenry, executed in 1652

fr. Hugh MacGoill, O.P. - priest in Rathbran, executed in 1653

fr. David Roche, O.P. - Prior of Glentworth, deported to Barbados and died in 1653

fr. Bernard O'Kelly, O.P. - laybrother in Roscommon, hanged in 1653

fr. Thaddeus Moriarty, O.P. - Prior of Tralee, hanged in 1653

Ms. Honoria de Burgo, T.O.S.D., lay Dominican at Burrishoole, died on the run in 1653

Ms. Honoria Magaen, T.O.S.D., lay Dominican at Burrishoole, died on the run in 1653

fr. James O'Reilly, O.P. – priest in Coleraine, killed by soldiers in 1656

fr. John O'Laghlin, O.P. – Prior of Derry, strangled and beheaded in 1657

EXECUTIONS IN THE TIME OF RICHARD CROMWELL (1658)

none

DEATHS IN THE REIGN OF CHARLES STUART (1660)

fr. Raymond O'Moore, O.P. - priest in Dublin, died in prison in 1665

fr. Felix O'Connor, O.P. - Prior of Sligo, died in prison in 1679

DEATHS IN THE REIGN OF JAMES STUART (1685)

fr. John O'Morrogh, O.P. - Prior of Cork, died in prison in 1702

fr. Clement O'Callaghan, O.P. - Prior of Derry, died in prison in 1704

fr. Daniel MacDonald, O.P. - priest of Urlar, died in prison in 1707

fr. Felix MacDonald, O.P. - priest in Tulsk, died in prison in 1707

fr. Dominick MacEgan., O.P. - priest in Tralee, died in prison in 1713

fr. John Keating, O.P. - priest in Louvain (Leuven) died in prison in 1703

42 of this list had their cause opened on 17th of March, 1918 by William the Archbishop of Dublin. Beatification was granted to Terence Albert O'Brien and Peter O'Higgins by Pope John Paul II on the 27th of September, 1992.

https://www.flickr.com/photos/feargal/4797427326
Irish Dominican Photographers

1653 Bernard O Kelly Roscommon Martyr

There is hardly any need to remind the Irish people of the campaign of the redoubtable Oliver. A religious zealot, a scourge from God like Attila of old, he stalked the land with the Bible in one hand and the sword in the other. His deeds of bloodshed at Drogheda and Wexford have passed into world history. Although Cromwell spent only nine months in Ireland, his followers were no less brutal and unmerciful than he was. One has only to remember Clonmel, Limerick and Galway. The accounts of their exploits, conducted in Russian style, are sickening to read. Cromwell's well-known principle of relegating the Irish to Connaught did not extend to leaving them there in peace. For his henchmen pursued their enemies, the priests and religious, to the extreme limits ofthat province. When they grew tired of killing them, they put the remainder into concentration-camps on the Aran and Clare Islands. But some did escape, mindful of the divine words: "If they pursue you in one city flee to another." Only a quarter ofthem ever got to the continent. The names and number of the Cromwellian victims will never be fully known. Some have come down to us, and in particular we record the public hanging in Galway of the Roscommon laybrother Bernard O'Kelly in 1653. After long confinement in a squalid prison, held down by chains and starved, clad only in his tunic (the only garment left him) the chronicle says: "He manfully gave his life for the cause of religion."

The influx of Dominican exiles, more than a hundred of them, caused quite a stir on the peaceful continent. The difficulty was to find places for so many. Brittany received the bulk of them but in time a further dispersal was necessary.

...

We have no record to prove that the friars were in the besieged town, but it is likely thatsome were; Br Bernard Kelly for example.

THE DOMINICANS OF ROSCOMMON Luke Taheny O.P. Saint Mary's Priory Tallaght